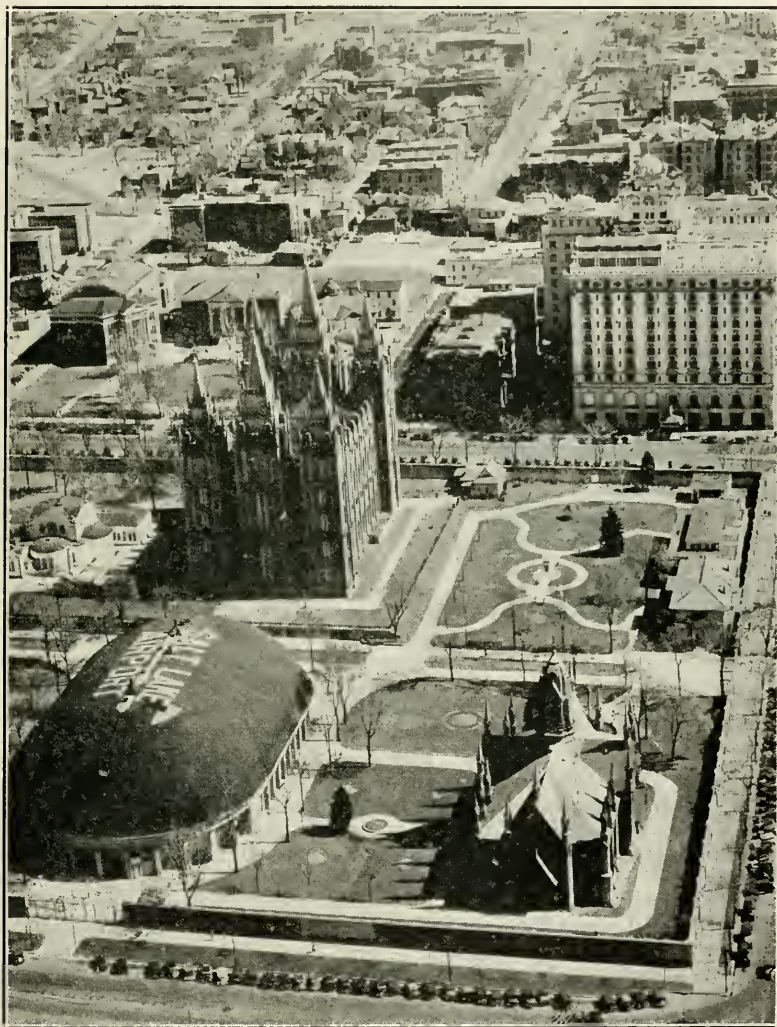


THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840



Courtesy of U. S. Army Air Corps.

Temple Square From The Air

One Tourist Said: "America's Most Fascinating Spot."

(See article page 546)

ABOUT MORMONISM

By ELDER STEPHEN L RICHARDS

OF THE COUNCIL OF THE TWELVE APOSTLES

THE Mormons believe in the Bible and accept the King James version as the standard translation. They have other volumes of Scripture which they accredit with divine authenticity as they do the Bible, but these other Scriptures do not, in any sense, contradict the Bible or detract from its authority and importance. The other volumes of Scripture which they accept are: The Book of Mormon, which is an inspired translation of sacred plates, setting forth the history of prehistoric people who



Stephen L Richards

"The Church is definitely and fully Christian."

immigrated to, and settled portions of the Americas, with an account of their religious, national and international experiences; the Doctrine and Covenants, which is a compilation of revelations on many subjects pertaining to the Church, divinely given to the Prophet; and the Pearl of Great Price, containing the Book of Moses, the Book of Abraham and other inspired translations and writings of Joseph Smith. These four volumes, the Bible, Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, constitute what are called the standard works of the Church. These books amplify but they do not contradict each other. In them are to be found authority and verification for substantially all of the theological and religious doctrines of the Church.

The Church is definitely and fully Christian in every possible interpretation of that characterization. It proclaims itself to be the Church of Jesus Christ and is so denominated. The Priesthood which governs it and exercises the authority for the administration of all its ordinances and ceremonies is derived from the Redeemer of the world. The Gospel which it teaches is that which is set forth by the Saviour Himself, and the Christian virtues constitute the standards of living for its members.

Some of the tenets of the Mormon faith are not unlike those of other Christian churches. It believes in the Trinity, the Lordship and atonement of Jesus Christ, resurrection from the dead and immortality of the soul. But the interpretation which it places on these and other commonly accepted doctrines and the contributions which it has made in new theological conception and principle has given it a very unique and distinctive place in the religious world. It asserts, however, that novel as some of its doctrines may appear to be, there is no principle or truth which it advocates which is not and has not always been a part of the Gospel of the Lord Jesus Christ.

It is not possible in the space allowed to make a comprehensive statement of its doctrines. Only a few of them can be set forth. The Church believes in faith, repentance, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost. It believes that men must be called of God and ordained by those in authority to preach the Gospel and administer in the ordinances thereof. It believes in the same organization and the same gifts of the Gospel as existed in the primitive Church of Christ. It believes in modern and continuing revelations from the Lord. It claims the privilege of worshipping Almighty God according to the dictates of conscience and allows to all men the same privilege. It believes in being subject to the civil authorities of all lands in which its members reside and in obeying, honouring and sustaining the law. It believes in pre-existence, mortal probation and eternal life hereafter with free agency or full freedom of choice in every man to select or determine the course of his life. It advocates no compulsion but only persuasion through kindness and love. It ascribes spirituality to all things, there having been a spiritual creation of the universe preceding the physical creation, with God as the Creator and Master Intelligence.

Temple Square

THIS article is part of a paper prepared by Apostle Stephen L Richards for the use of American tourist agencies. In "vest pocket" size, it presents a lucid, authoritative view of the salient doctrinal features of the Church.

Interest of the world in the subject of Mormonism is reflected in the rising number of tourists visiting Utah each year. Carveth Wells, English-born author and explorer of world fame, visiting Salt Lake recently in the course of a nationwide tour, opined that Temple Square was America's most fascinating spot. A recent air picture of the Square graces the *Star* cover. "There is no place in the nation where such impressive monuments to early pioneering efforts can be viewed in their original form," he said. Some Temple Square attractions are the Salt Lake Temple (forty years in building, at cost of £800,000), the Tabernacle (seating nearly 10,000 people and scene of the general conferences of the Church), Sea Gull Monument, Assembly Hall and the oldest house in Utah (built in 1847). Tourists numbering 173,084 visited Temple Square in 1935 (nearly 50,000 more than during the previous year). A 40 per cent increase over the 1935 figure is estimated for 1936.

The human body is regarded as a tabernacle wherein is housed the spirit of man. There can be no pollution of the body by taking into it any unclean or unwholesome substance detrimental to health without injury to the spirit which inhabits it, so that contamination of the body has both religious and temporal significance. It is therefore against religious principle and practice to take into the body alcohol, tobacco, tea, coffee and other stimulants, narcotics and poisons which militate

against organic efficiency. It is God's will to conserve health, intelligence and spirituality. This doctrine is set forth in a revelation known as "The Word of Wisdom."

It is the belief of the Church that in the Fatherhood of God and the brotherhood of man, it is the function of Christ's Church to

endeavour to save the whole human family—that no one can be saved in ignorance of the Gospel plan and that the truth must be brought to all men before they can exercise intelligently the rights of election. To this end the Church is a propagandist organization and a very large portion of all its resources, energies and power has been devoted to the dissemination of its message. It takes the position that through the Spirit of the Lord which strives with all men, every person may know the truth when it is brought to him, if he will but receive it with open mind and heart and conform his life to its teachings.

All truly converted members of the Church have “testimonies” or individual knowledge of the divine attributes of the Church which they ascribe to the operation of the Holy Spirit on their own spiritual nature. They believe implicitly in the reality and power of faith and spiritual influence. They accept readily the acquisition of truth through science, but they differentiate clearly between the province of science and that of faith. The realm of the spirit is as real and genuine to them as is that of the physical universe.

IN their conception, the spirit of man not only never dies but it lives through stages of eternal progression. Whatever is learned or acquired in one's life is taken on to a succeeding life. Condemnation or “damning” is but a retardation in progression. Goodness accelerates progression—badness retards it. There is no conceivable limitation to the achievements of the good. They may ultimately become through progression as intelligent and as omnipotent as God Himself. The universe and all beings within it are governed by invariable and eternal laws. Men must subscribe and conform to governing laws to realize the blessings of eternity.

All men are equal before the law, and all are to have the opportunity, even the dead, to accept it and receive the promised blessings, but all must know and understand, and the dead who have gone on into the spirit world without knowledge of the Gospel are to be hereafter given an election to embrace it through vicarious work done for them by their descendants and other friends in the brotherhood of the Church within the temples provided for that purpose. There can be no injustice to any in the Kingdom of God.

Within these sacred temples, ordinances and ceremonies of an unusual character are performed for the living as well. By virtue of the holy Priesthood, a man and woman may here be sealed to each other as husband and wife, not only for time but for all eternity. A marriage compact that shall endure forever is thus created, into which are born the children. The family is established as a sacred, religious institution, the perpetuation of which in righteousness and in the order of the Church constitutes the highest of blessings possible of attainment. Men cannot enter into such eternal relationships unless they hold the Priesthood of God and women must be faithful and worthy. The projection of such homes into eternity is no small part of the Heaven which members of the Church envisage.

It is a theological conception of the Church that God is the giver of all that men possess and that it is the duty of men to

(Continued on page 558)

HIS MOTTO WAS THE GOLDEN RULE

To the people of Great Britain the name of J. C. Penney means little, but to Americans it is a household word. It is a name that is emblazoned in black and gold letters across the fronts of more than 1500 shops in the United States. From a humble beginning 34 years ago in Kemmerer, Wyoming, a village 200 miles northeast of Salt Lake City with a population at that time of 1,000, J. C. Penney stores have increased so rapidly that today not a single one of America's 48 states does not have at least one such store.

At London's Claridges Hotel recently, J. C. Penney, the man who built the vast chain of shops bearing his name, invited three Mormon elders to breakfast and chat with him. They were Elder William R. Firmage, whose father (Elder E. D. Firmage) once managed the J. C. Penney store in Provo, Utah; Elder J. Glen Burdett, whose grandfather is a close friend of Mr. Penney, and Supervising Elder Douglas L. Anderson, all of Bristol District. Mr. and Mrs. Penney are in England on holiday.

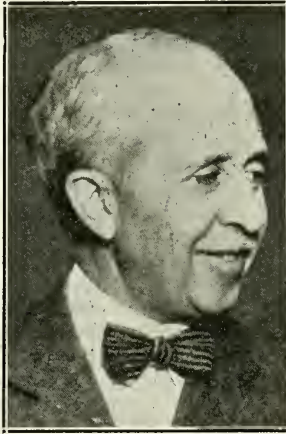
As the elders sat and listened to the fascinating story of how the huge J. C. Penney system had grown and prospered, they heard a simple story of a man who practised thrift and perseverance and remembered the principles of Christianity taught him in early boyhood by his parents.

Though not a member of the Church, (his father was a Baptist missionary), Mr. Penney is a believer in the Latter-day Saint Word of Wisdom. While he held active control of his organization,

no man who used tobacco or alcohol was employed. "My first business enterprise, a meat market, failed," he recalled, "because I refused to observe the custom of sending a bottle of wine to the shop's best customer along with the monthly bill."

Enthusiastic endorsement of the Latter-day Saint missionary system was voiced by the American millionaire. "The fact," he told the missionaries, "that you young men go into all parts of the

world, leave your home and loved ones, and give of your own time and money for the spreading of your message should convince the people with whom you come in contact that you have something worth while and that the homes from which you come have embodied within them the love and teachings of true Christianity." He praised the Mormons, with whom he has been intimately associated, for their honesty, industry and sobriety.



Wide World.

J. C. Penney

Invited three elders.

Latter-day Saints played an important role in the elevating of the Penney system as it struggled for a foothold in the Mormon settlements of Utah and Wyoming.

In the earlier days, the Penney chain was known as "The Golden Rule Stores."

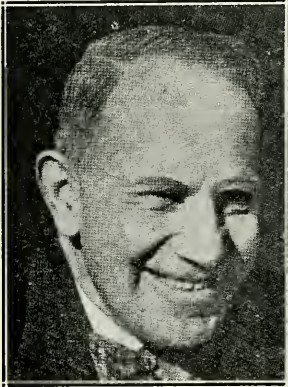
The 60-year-old capitalist concluded his visit with the three young missionaries by offering this sound bit of advice: "Your success depends upon your own individual ability and effort—and above all, the inspiration you are able to obtain from a Higher Power. . . I have never found a substitute for hard work."—

PARRY D. SORENSEN.

OLYMPIANS AND THE WORD OF WISDOM

By Elder Parry D. Sorensen

DURING the first two weeks in August, the eyes of the sporting world centred on Berlin, where premier athletes of 48 nations from the five continents competed in the Eleventh Olympiad. Nineteen different sports comprised the 15-day programme, and competition was the keenest, most exacting to be found anywhere, any time. It mattered not whether the sport was track and field, held in the mammoth Reich Stadium before 100,000 spectators daily, or yachting far out in the picturesque Kiel Bay, every competitor had to be at his best, physically and mentally, in order that he might put forth his utmost in representing his country at this greatest of sports pageants.



Coach Dean Cromwell
Thousands ask his advice.

It was the privilege of a group of Latter-day Saint missionaries, the writer included, to cross the Atlantic on the s.s. *Manhattan* with a group of over 400, composing the American Olympic team. During the seven-day voyage we were able to get a close insight on the training methods, diets and habits of these athletes and coaches.

One of those whom I met on the boat was Dean Cromwell, coach of America's Olympic championship track and field team. His University of Southern California teams have won 12 national championships under his tutelage.

Further evidence of his ability is shown in the fact that ten of his pupils were among the 66 athletes on the United States team. Both on the voyage and while the Americans were in London recently for a meet with a team representing the Empire, I talked with him on the subject of diet and training. His views were very interesting to record. They coincide almost perfectly with the principles taught by the Latter-day Saint Word of Wisdom, revealed to the Prophet Joseph Smith 103 years ago. It proscribes the use of tobacco, intoxicating drinks, tea and coffee and prescribes the generous eating of vegetables and fruits.

First, and most important, Mr. Cromwell stated, is absolute abstinence from tobacco and alcohol. "The University of Southern California Medical School has conducted extensive tests for a number of years to determine the effects of tobacco and alcohol," he began, "and it has yet to prove that there is even one benefit derived from their consumption. Until it can be proved that tobacco and alcohol are anything but harmful, our athletes must leave them alone."

Testimony that the athletes of other nations were under the same rules was given by the American coach when he pointed to the fact that cigarette smoking was practically unknown in the Olympic village, where 5,000 athletes from the 48 nations were

quartered during their stay in Berlin. Drinking, of course, was out. One member of the American team, a swimmer, was summarily dismissed from the team for taking a drink on the boat.

Tea and coffee are not allowed for athletes in training at Southern California, Mr. Cromwell said. Milk is the training table beverage. Citrus fruit juices were an important item in the Olympic team's diet.

Thousands of American youths ask Mr. Cromwell's advice every year about training for athletics. His answer to them is a scientifically prepared diet to be followed for a period of ten days. "The main thing I advise is plenty of fruits and vegetables, common sense and moderation," he told me. "Eight or nine hours sleep *every* night is also essential."

THE most exacting sport on the Olympic programme, one requiring speed, stamina and skill of the highest order is the decathlon. It includes competition in ten events (the 100 metres dash, 400 metres, 1500 metres, 110 metres hurdles, long jump, high jump, pole vault, javelin, shot-put and discus). It was won this year by Glenn Morris, who set up a new world's record in doing so. In his training for the decathlon, Morris reached such a state of physical perfection that, as he told me on the ship, he noticed a difference in his breathing or "wind" after he had eaten a single piece of pie, or other rich dessert.

Morris's travelling companion aboard the *Manhattan* was Dale Schofield, a Mormon boy from Beaver, Utah who was one of America's representatives in the 400 metre hurdles.

The best-known Mormon runner of recent years was Creed Haymond, who, as captain of the University of Pennsylvania track team in 1919, won the National Collegiate titles in the 100 and 220 yard dashes. His coach, Lawson Robertson, has also coached the last five American Olympic teams. During a conversation on the boat, I told Mr. Robertson that I knew Creed Haymond, that he was a counsellor in the presidency of Bonneville Stake in Salt Lake City, the stake in which I lived. To that Coach Robertson replied, "Creed Haymond was the greatest 220 man I have ever coached."

Elder Haymond had a testimony of the Word of Wisdom's truth revealed to him when he won the 100 and 220 titles in 1919 that bears recall at this time. Coach Robertson asked him the night before the national championships to drink a glass of sherry wine as a tonic for the next day's races. The teachings and principles of the Word of Wisdom came back to Elder Haymond that night as he pondered the advisability of taking the drink. The result was his refusal to obey the coach's request. He went on to win his events the next day, while the other members who had obeyed orders and drank the wine failed miserably in their events.

These facts are testimony to the world that Joseph Smith did truly receive a revelation from God February 27, 1833, when the Word of Wisdom was revealed for the benefit of the saints who had heard and accepted the restored Gospel, and for those hundreds of thousands who would adhere to its teachings in years to come. For truly they "shall run and not be weary, and shall walk and not faint."

THURSDAY, AUGUST 27, 1936

EDITORIAL

ON BEING DIFFERENT

A THOUGHTFUL estimate of a gentleman has been accredited to the Seventeenth Century Dutch surgeon, Jan Van Loon, contemporary and confidant of Rembrandt, in which he applies this much sought after designation to one who has been taught to go through life with a "minimum of social friction" without sacrificing "his own principles, or dignity."

There is much to recommend this brief estimate of character and conduct. The matter of avoiding "social friction" is one thing, but the matter of avoiding it without any sacrifice of one's own principles may be something very different. Perhaps "avoiding social friction" is used more often as justification for major and minor departures from principle than any other excuse. People generally, young people in particular, too often seem to have a phobia against "being different"—even against being righteously and admirably different—when it comes to matters of social conduct and popular practice.

Among good and well meaning, but sometimes thoughtless young men, "being a good sport" or, "staying with the crowd" are often given as perfectly plausible and satisfactory excuses for doing things that are contrary to their training, contrary to their belief and contrary to their inclinations and desires.

Among wholesome and charming, but somewhat shortsighted young ladies, "following fashion" or "being broadminded and modern" are frequently advanced as being ample justification for doing things that are not at all in keeping with their home background, with their ideals or with their own appraisal of social propriety.

The kind of popularity that depends for its existence upon the sacrificing of principles and ideals never was and never will be worth the price that anyone ever paid for it. In the first place that kind of popularity does not endure. No one who sacrifices his own convictions for the superficial good opinion of others can ever hope to enjoy the permanent respect and esteem of any group or society—neither the society he has sacrificed nor the company he has adopted by so doing.

Whenever the matter of sacrificing principle to avoid temporary embarrassment presents itself the question always arises: With whom do we want to be popular? By whom do we want to be accepted? Popularity among people with whom we must exchange principles and ideals for social acceptance is certainly not the kind of popularity that is or ever was worth seeking after. Much rather had we seek after acceptance among those people to whom the maintenance of a worthy ideal is a recommendation of the highest order.

So long as we live in a world which does not accept a single law of conduct, a single standard of ethics, or a single code of morals, we shall have this problem to face. So long as we mingle socially and in business and in our schools and communities with people whose views and standards of living are not identical with ours, we shall be confronted with a choice between being discreetly different or sacrificing our own standards and beliefs.

There are perhaps at least two ways to meet this situation. One is to recede "into our own shell" and avoid social contacts with all whose views and standards differ from our own, thereby becoming cloistered away in our own smugness and defeating our own purposes by hiding from others what we have every reason to believe is a perfected and workable plan of life. It is doubtful if this solution should be generally recommended.

Another possible procedure is to continue normal social and business and professional contacts with a determination to be discreetly and graciously "different" whenever the sacrifice of an ideal or principle is involved. In other words, we must learn to look upon the maintenance of our own standards as a social achievement—as an opportunity to distinguish ourselves for being "different" in accordance with our own beliefs without giving offence or creating "friction."

There may be other ways out of the dilemma; but certainly the way of "compromise" is not to be considered. Compromise, where an ideal is involved, simply means that a defeat has been suffered. Victory, in matters of fundamental truth, does not come by sacrificing truth for temporary convenience. Such compromise is responsible for most of the error in the world, if not all of it, because temporary compromise too often leads to permanent departure from the intended course.

It becomes apparent, therefore, that the old and oft-repeated proposition holds true in matters of social conduct and personal habit as it does with all fundamentals, namely—either the thing is right or it is wrong. If it is wrong, the individual has nothing of value to gain by yielding to it. If it is right, its maintenance is a social achievement, a mark of distinction and a demonstration of sound moral character.

No matter how we choose to work out this ever recurring problem for ourselves, and no matter what difficult situation may confront us, it is true and gratifying to know that no member of the Church ever had cause to be ashamed or embarrassed when he was upholding with dignity and quiet sincerity the teachings of the Church and the ideals and principles of its membership. No member of the Church ever had cause to be anything but mightily proud under such circumstances.

Embarrassment comes with deserting an ideal or apologizing for it, but never with remaining true to it. If there is ever cause for embarrassment because of the teachings of the Church it is embarrassment suffered by those who have not sustained them, either inwardly or outwardly, and not by those who have.

The most enviable social grace, the most admirable poise, the most lovable ease of manner and the most engaging attractiveness belong to those who, with sincere dignity and tolerant conviction, are true to their ideals on all occasions.—(RICHARD L. EVANS, in the *Improvement Era*.)

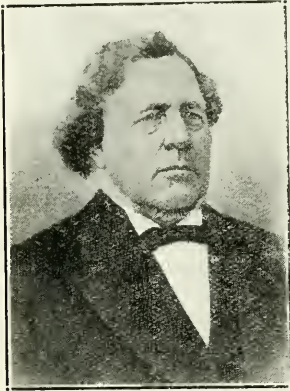
THIS WEEK IN MORMON HISTORY

The Sovereign Of Cities First Hears The Gospel

IF you were a Londoner in 1840—when Victoria was in the beginning years of her long reign and the Duke of Wellington was still a living hero—and happened down Old Street, near the heart of the great metropolis, one particular August afternoon, your curiosity would have doubtless been aroused by a peculiar sight at a place along the road called Tabernacle Square. A swarm of people, like those one sees nowadays at Hyde Park, were gathered around three young Americans. One of them was

preaching. His listeners were not only those crowded around on the streets. Many sat at their windows in the buildings flanking the Square. As high as the fourth storey, heads were craned out to hear what the man had to say.

The first Latter-day Saint meeting in the "sovereign of cities" presented a picture something like that. The setting was humble. The preachers were uneducated. Two of them, Heber C. Kimball and Wilford Woodruff, were in their thirties. The third was a young man of 23 years, George A. Smith. All three were Apostles of the restored Church. They had been called to go forth in the world and proclaim the Gospel of Jesus Christ as were the Twelve during the earthly ministry of the Master. Like Peter the fisherman and his colleagues, these three had been called from ordinary positions in life.



George A. Smith

At 23, he gave the first sermon.

Heber C. Kimball was a potter; Wilford Woodruff was a miller, and George A. Smith was a farmer.

By the time the elders were ready to start London-ward, branches of the Church were already thriving in Scotland, Ireland, Wales, the Isle of Man and many parts of England, particularly in the north. The plan to send missionaries to London was first broached at a conference in Preston in April, 1840 attended by eight Apostles, and definite arrangements took shape at another conference in Manchester the following July. After this meeting, Elders Woodruff and Smith repaired to Herefordshire, where hundreds had been joining the Church, mainly through the efforts of Elder Woodruff. Early in August they were joined by Elder Kimball, and together this trio of spiritual giants set out for the Great City.

Space will not permit a detailed account of all that transpired en route to London nor of all their experiences within its limits, but mention of a few of them, leading up to the first London baptism **August 31, 1840** will give some conception of their eagerness and zeal to spread the message of the Gospel to the British

people and of the heavenly whisperings that guided their actions.

London was much different from the provinces. Then, as now, it was the sun around which world's commercial and social orbits revolved. It was replete with world attractions, and naturally its 2,000,000 people (now 8,000,000) were, generally speaking, a shade more mundane in their ways than those in the smaller centres. And so the three missionaries found it difficult to uncover openings for proclaiming their message.

But those three messengers to London—yes, as persevering as Elbert Hubbard's immortal Messenger to Garcia—trusted in God.

Read a few lines from a letter Heber C. Kimball wrote from London a little later in the same year:

I have got to feel perfectly easy about these things, for they are the work of God and not the work of man. I know no other way than to be subject to the powers that be. I pray my Father will give me this disposition, for I wish to be in the hands of God as the clay in the hands of the potter.



Courtesy The Homeland Association, Ltd.

London Life As The First Elders Found It

From four storeys high, people listened to the meetings.

The missionaries called on a Reverend J. E. Smith of Lincoln-in-Fields and then attended a meeting at a place called Zion's Chapel. Then they proceeded on to a meeting of the Temperance Society. Incidentally, a Temperance Society hall was one of the first places visited by Elder Kimball and his companions when they brought the Gospel to Britain for the first time three years previous. (Elder Kimball was now on his second mission to England.) They introduced themselves as missionaries from America, and the Society responded by inviting Elder Smith to make a few remarks.

They continued to search for halls. But without avail. These results led them to a new approach. They planned to hold an open-air meeting. But here again they were disappointed. Preparing to conduct services at Smithfield Market—the spot where John Rogers (first Protestant martyr in Mary's reign, 1555) was burned at the stake—they were told by a policeman that the Lord Mayor had issued a decree prohibiting street meetings in the city.

No sooner had they received the word than a man stepped up to say: "I will show you a place outside his jurisdiction." He led them down Old Street, not a great distance from majestic old St. Paul's, to Tabernacle Square. There they found an assembly

Not long after their arrival, the

of about 400 people clustered about a preacher speaking from a chair. As he finished, another preacher began to take the "stand." Elder Kimball interrupted: "There is a man present from America who would like to preach." Elder Smith was given the speaker's place. Preachers from across the water were not so common in those days. But after he had finished, one of the original preachers, learning he was a Latter-day Saint, arose to decry the strangers and their tenets. He went so far as to jerk the chair away and make off with it.

The crowd, however, didn't feel that way. "You have as much right to preach here as he has," several of them remarked.

Elder Kimball announced that in the afternoon a Latter-day Saint meeting would be conducted on the Square.

A LARGE congregation, as previously described, turned out to hear them. Wilford Woodruff was the first speaker. His manner was simple, but it was sincere, powerful and touching.

Then Heber C. Kimball, "with his sledge hammer blows of testimony," raised his voice. The listeners were impressed. A good feeling prevailed after the first meeting in London. Several of the crowd invited the missionaries to their homes. They visited the abode of a man named Henry Connor of Ironmonger Row, an appendage of Old Street. Soon after their arrival, Elder Kimball felt impressed to return to the Square. Upon his arrival he found a large group conversing about some of the things he had said at the meeting. They asked him to speak again. He readily responded. Meanwhile Mr. Connor asked to be baptized, and on Monday, August 31, he became the first fruits of the Church in the "heart of the Empire." He was baptized in Peerless Pool (public baths) and was confirmed the same evening in his home.

Within the next week the missionaries, through their indefatigable efforts, arranged to speak in the open air, twice in a school-house and in a Temperance Hall. Wilford Woodruff parted to return to Herefordshire September 9. On September 12 Heber C. Kimball's life was threatened with cholera. Baptisms had been planned the following day. Elder Kimball was there to perform them. He had been miraculously healed during the night. On September 29, Elders Kimball and Smith left for Manchester, reporting 11 members in London Branch at the mission conference the following week.

The beginning of Mormonism in London was not an auspicious one in terms of converts. Nevertheless it is a lesson in faith-actuated perseverance in face of difficulty, punctuated with little wayside incidents that reveal the divinity of those elders' mission. Manifold has been the harvest growing out of those first seeds which took root in the crevices of London's hard streets. Men who rose to the Apostleship have come up from "the sovereign of cities." Unnumbered are the many other "yeomen of England" who followed the lead of Henry Connor, the watchmaker of Ironmonger Row.

Other Anniversaries This Week

August 29, 1877—President Brigham Young died at the age of 75, in Salt Lake City, Utah.

August 29, 1886—Elder Jacob Spori baptized a German, Johan

George Grau, at Haifa, Palestine. This is believed to be the first baptism into the restored Church in the Holy Land.

September 1—65th birthday anniversary of President J. Reuben Clark Jr., first counsellor in the First Presidency of the Church. He was born in Grantsville, Utah.

September 2, 1898—President Wilford Woodruff passed away at the age of 91 years, in San Francisco, California.—WENDELL J. ASHTON.

NEWS OF THE CHURCH IN THE WORLD

Netherlands Mission travelling elders and saints will make a pilgrimage to Friesland, in the north of Holland, October 1 to unveil a marker on a little stream near the village of Broek in commemoration of the seventy-fifth anniversary of the first Dutch baptisms in the restored Church. August 5-10 the Mission celebrated the diamond jubilee of the introduction of the Gospel into the land with services at Rotterdam, Amsterdam, Utrecht, the Hague and Groningen (centres of the Mission's respective districts). Principal speaker at all the public gatherings was President Joseph F. Merrill of the European Mission. A highlight was a pageant, "The Light of Truth." Rotterdam's concert hall of "Nutsgebouw on old Oppert" was crowded August 5 with 729 people who massed to witness this spectacle depicting the restoration of the Gospel, supplemented by the melody of four combined choirs (112 singers). Produced by Mission President T. Edgar Lyon and his wife, Sister Hermana F. Lyon, assisted by Elders William Mulder and S. van Dongen, it included a cast of forty. The Church was established in the land of tulips and windmills by Elder Paul A. Schettler, a native German who arrived in Rotterdam August 5, 1861 from Utah, where he emigrated from the Fatherland.

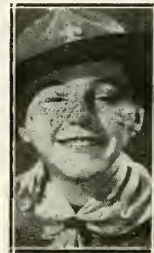
Elder Richard R. Lyman of the Council of Twelve Apostles and his wife, Sister Amy Brown Lyman, will sail from New York City Wednesday, September 9, for London, where he will succeed President Joseph F. Merrill as president of the European Mission. They are scheduled to arrive at Plymouth September 15. September 9 will have a double significance for the new mission authorities. In addition to their sailing date it is the fortieth anniversary of their marriage in the Salt Lake Temple by President Joseph F. Smith.

Praise for the record made by the Church in Boy Scout work was voiced personally to President Heber J. Grant and Elder George Albert Smith of the Council of The Twelve Apostles by Mr. Walter W. Head, president of National Council of Boy Scouts of America, during a recent visit to Salt Lake City. On a holiday tour with Mrs. Head and their two grandsons, the Boy Scout leader called on President Grant and Elder Smith at the Church office building. Elder Smith is a member of the National Executive Committee of the Boy Scouts. When the National Committee organized a campaign in 1932 which is to culminate in 1942 with one out of every four boys of United States age in the member, Utah was found to be the only one of America's 48 states which had already attained the goal. "It shows the results of early training of youth and the success of the Church in character development and training for citizenship," Mr. Head observed. During his visit he attended an organ recital,



In Holland

They celebrated.



The Boy Scout

The Church leads.

the Church in character development and training for citizenship," Mr. Head observed. During his visit he attended an organ recital,

ABOUT MORMONISM

(Concluded from page 548)

consecrate all that they have to the advancement of God's kingdom. In this consecration, it is not the practice of members of the Church to turn all property into the treasury of the Church, but it is their duty to contribute to the Church a tithe or one-tenth of all they earn in recognition of the Lord's goodness and to assist in the prosecution of His work. The remainder of their earnings and all their possessions, they are expected wisely and reverently to devote to the maintenance of the home, the rearing and education of the children and such other wise and useful purposes as will help in the establishment of our Father's kingdom. Members of the Church are also expected to make contributions for the missionary service, for care of the poor, for the construction and maintenance of places of worship and other Church purposes.

They believe in the principle of fasting and it is their custom to abstain from at least two meals on the first Sunday in each month and contribute substantially the cost of the meals so saved to an account used in the care of the worthy poor.

The Mormons accept the power of the Priesthood as a direct delegation from God. All of the ordinances of the Gospel are administered under its authority. A man may receive this authority by ordination from those who hold it but he can exercise the authority only in humility and in righteousness. Whenever he seeks to utilize the authority for any selfish or ulterior purposes, it becomes of no avail. It is not to be used in compulsion or in any degree of unrighteousness, but only by persuasion, in meekness and kindness and love and faith. It is a divine endowment and may only be used for divine purposes.

It is frequently used in the blessing and healing of the sick and afflicted, in giving inspired counsel and in predicting things to come. Everyone who holds it is entitled to divine inspiration for his own guidance and the guidance and blessing of his family, but the men who are appointed and sustained as officers in the Church are entitled to receive inspiration for the direction and blessing of the Church.

OF CURRENT INTEREST

Faith in constituted authority is a trait of the British people which profoundly impressed Dr. Elmer G. Peterson, president of Utah State Agricultural College, in his recent visit to these Isles, he writes in an article in the *Salt Lake Tribune* (August 9). Dr. Peterson, visiting Britain as an official of the United States Department of Agriculture, observes: "This faith in their leaders is something which stirs anyone who knows how closely it is to the empire's greatness; such faith if justified, and in England, in spite of some very serious questioning

during these immediate days, it seems amply justified, tends to produce not only order and integrity in the masses; it inspires the leaders to vindicate the faith reposed in them. I should say that if England has one thing greater than another to teach us, it is faith in and respect for constituted authority." Britain's fine specimens of farm animals also caught Dr. Peterson's keen agricultural eye. "It is hard to find a scrub animal in England," he averred. "They all seem fitted for show. English farming would not be English without these animals."

FROM THE MISSION FIELD

Doings in the Districts: Irish—Elder Joseph W. Darling, new missionary, was honoured at a social given in Belfast Branch hall Wednesday, August 5. Mr. R. Dougherty conducted.

Hull—Scarborough was scene of an outing Saturday, August 15, of members and friends of Hull Branch. Sister Amelia Ransom, Relief Society president, was in charge of arrangements.

Leeds—District President George Willie Laycock and his wife, Sister Mary A. Laycock, who are moving out of the district to Sheffield, were honoured at a social given in Westgate Hall, Bradford Saturday, August 15. They were presented a gift as token of the appreciation of the district for their services. Brother Thomas I. Watkins was in charge.

Sheffield—A "games party" was held Saturday, August 8, under the sponsorship of Sheffield Branch Building Fund. Sister Dorothy M.

Bailey, vice-chairman of the committee, was in charge.

The annual Mothers and Daughters outing of Sheffield District was

held Saturday, August 15, at the home of Brother and Sister Fred Birkhead in Silkstone. Toasts were given by Sister Ethel Bailey, representing the daughters, and Sister Elsie Quinney, the mothers. The oldest mother present, Sister Sarah Birkhead, was presented with a bouquet.

Manchester—Twenty-one persons entered the Church at baptismal services Sunday, August 9, in Manchester Branch Chapel. They were: Clara Teal, baptized and confirmed by Elder Stanley H. Heal; Maud Teal,

baptized by Elder Richard S. Tanner and confirmed by Elder Heal; Alfred Teal, baptized by Elder Heal and confirmed by Elder Tanner; Benjamin Teal, baptized by Elder Heal and confirmed by Elder Tanner; Jack Teal, baptized by Elder

Retracing History

IN Preston, the Lancashire weaving town in which the restored Gospel was first preached in this land and where the first baptisms were held, the first branch was organized, the first conference held and where eight Apostles of the Church once sat in council, is now the centre of activity for the Millennial

Chorus of 17 Latter-day Saint missionaries. Almost every night they conduct open-air meetings on the old market square where Mormon missionaries have propounded the Gospel for nearly a century. The elders have been shown through the Particular Baptists' Vauxhall, where Elder Heber C. Kimball preached the first sermon July 23, 1837 (*Star* cover, July 23).

The Chorus came to Preston from Southport, where they laboured for a month. As tokens of appreciation for their services there (25 open-air meetings) Sergeant Addison, supervisor of Prince's Park, presented each of the elders with a beautiful souvenir booklet on Southport in behalf of the town Corporation. Indicative of the friendships formed in Southport is the number of homes which the *Millennial Star* enters. Two months ago no *Stars* went to this resort town. Now the *Star* goes into 75 Southport homes regularly.



At Vauxhall

They sing sermons.

Tanner and confirmed by Elder Heal; John Greenwood, baptized by Elder Tanner and confirmed by Elder Clarence B. Cannon; Sarah Alice Beat, baptized by Elder Phillip J. Badger and confirmed by Brother Frank Kelsh; Norman Tyson Woodhead, baptized by Elder Badger and confirmed by Elder Woodrow D. Marriott; William Fitton, baptized by Elder Badger and confirmed by Elder Marriott; John Woodhead, Ivy Woodhead, and Hazel Woodhead, all baptized by Elder Marriott and confirmed by Elder Vernon A. Cooley; Lillian Craig, baptized by Elder Ellis E. Craig and confirmed by Elder Cooley; Annie Heald, baptized by Elder Heal and confirmed by Elder Cooley, and Kathleen Craig, baptized by Elder Craig and confirmed by Elder Badger, all of the Manchester Branch. Baptized by Elder Badger, the following from Oldham Branch were confirmed: George William Wynn, by Elder Badger; Gladys Clews, by Brother Richard John Pearce; Edna Brierly, by District President William Gregson; Raymond Brierly, by Elder Joseph S. Wood, and Dorothy Weyer, by Elder Blaine D. Fisher.

General—Northampton Branch M Men (Birmingham District champions) are the British Mission's first softball champions. In the finals of the first tournament, at Wandsworth Common in southwest Lon-

don Saturday, August 15, they defeated Bristol M Men (Bristol District), 7-6, in an extra inning. In the semi-finals in the morning at Catford Stadium, Northampton defeated Southwest London (London District), 13-5, and Bristol beat Oldham (Manchester District), 20-1. Members of the winning team are Elders Brigham S. Young, William B. Hawkins, Marvin G. Butterworth and Parry D. Sorensen, Brother William G. Bennett, Nat Sepinwall, N. A. Parker, Robert Timperly, John Drennan, and Thomas MacShine. President Joseph J. Cannon presented the President's Cup to Elder Young (captain) at a banquet at "Ravenslea" (home of Southwest London Branch) in the evening.

For the second consecutive year a team composed of London Latter-day Saint missionaries has reached the finals of the National Baseball Association tournament. Defending champions, the Catford Saints, as they are known, defeated Oldham, 5-0, at Oldham Monday, August 17, in the semi-finals. The previous Saturday Rochdale M Men defeated Oldham, 6-5, in a game at Rochdale broadcasted by the B. B. C. The victory gave them the North of England League championship. The Catford Saints play White City of London for the championship of Great Britain. These two teams have survived competition including 150 teams from all parts of England.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1

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